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Original Article

## Against the Confrontation of Philosophy, Science and Religion

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### ABSTRACT

This article aims to carry out the execution of the confrontation between the understanding of philosophy, religion and science. By using library research, this study shows that the confrontation between philosophy, science and religion has a distinction that can be contested. First, philosophy is considered something that is very free because it thinks without limits. Contrary to religion which is based on revelation/inspiration from a substance that is considered God. While science is a device method to seek the truth. Everything that comes from God, in a religious perspective is a truth that cannot be rejected. Second, between philosophy and science, both do not have a central figure, unlike religion which centralizes God. Third, continuity between philosophy and science is generally used as a tool to sharpen understanding of religion, so that the truth about religion becomes stronger. This finding proves that the confrontation which states that philosophy, science, and religion are opposites can be rejected because science as a child of philosophy is a tool used by religious thinkers in understanding the meaning of revelation. This article recommends that future studies can strengthen the argument that philosophy, science, and religion should go hand in hand in discovering the essence of truth and wisdom.

**Keywords:** Confrontation, philosophy, religion, religious & science.

### Introduction

By some people, the terms philosophy and religion are often understood as opposite components.<sup>1</sup> Philosophy that makes reason as the basis of thinking is contrary to religion which originates from revelation.<sup>2</sup> Philosophy has a lot to do with thinking while religion has a lot to do with spiritual experiences that a person experiences.<sup>3</sup> Philosophical studies tend to look at the measured truth, whether something is logical or not. Meanwhile, religion does not always measure the truth from a logical point of view because sometimes religion does not pay much

<sup>1</sup> Aryati, Aziza. "Rekonsiliasi Antara Filsafat Dan Agama Telaah Pemikiran Filsafat Al-Farabi." *Jurnal Ilmiah Syi'ar* 12(2), (2012): 89-102.

<sup>2</sup> Hidayatullah, Syarif. "Relasi filsafat dan agama (perspektif Islam)." *Jurnal Filsafat* 16(2)(2006): 128-148.

<sup>3</sup> Hidayat, Komaruddin. *Agama Masa Depan: Perspektif Filsafat Perennial*. (Jakarta: Gramedia Pustaka Utama, 2003), 99.

attention to aspects of logic.<sup>4</sup> This difference creates a serious conflict between people who tend to think philosophically and people who are religious, even though both have the same strong function for the advancement of science and social life.

The debate over the issues above gave rise to the idea of uniting the science of religion and philosophy with their various contradictions. Especially after the translation of Greek books into Arabic such as *al-Falsafah al-Ûla* written by Al-Kindi became a trigger for the emergence of conflict among the Salaf.<sup>5</sup> As stated by George N. Atiyeh, there is concern among fiqh scholars that the sciences of philosophy will reduce the respect of Muslims for the teachings of their religion.<sup>6</sup> Despite the fact that the translators of Greek philosophy were non-Muslims, adherents of Macianism, Sabians, aroused suspicion in all their intellectual and contemplative activities.<sup>7</sup>

The resistance of the Salafists pioneered by Ibn Hanbal (780-855 AD) against the philosophical sciences reached its peak and success during the time of the caliph al-Mutawakkil (847-861 AD). With his policies, al-Mutawakkil supported the salaf so that philosophical studies and thoughts encountered obstacles. Moreover, the salaf who were in power at that time carried out a cabinet revolution. The muktazilah and philosophers who did not agree were removed and replaced from among the Salaf like Al-Kindi.<sup>8</sup> However, these obstacles actually only occur in the circle of the center of power, in Baghdad. Outside Baghdad, in the cities of the autonomous provinces, especially in Aleppo and Damascus, philosophical studies are still being carried out, until the birth of great philosophers such as Abu Nasr al-Farabi and others.<sup>9</sup>

This historical fact is sometimes the cause of conflict of thought between the development of science, philosophy and religion. Therefore, this analysis will focus on achieving the goal of finding the correlation between science, religion, and philosophy. In order to achieve this, this paper first analyzes the theories that explain the meaning of philosophy, religion, and science. In the part that we consider important, this paper also provides research space to carry out an analysis related to the correlation between philosophy and religion, even finding a link between philosophy and science. We consider this study to be important to straighten out those who are in a corner, to make efforts to play philosophers and religious experts against each other with the aim of dividing the two.

### **Philosophy in Theory**

At first glance, science and philosophy look the same. But when examined further, you will see a real difference between the two. However, of course there are similarities as well as differences. "Even though philosophy appears as a science, it has its own structure and cannot simply be considered a science." Of course, more or less applies to every science, that science has its own structure and characteristics. The study of medical science is something very different from art history, and math/mathematics is something very different from education.

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<sup>4</sup> Abdullah, M. Amin. "Epistemologi Keilmuan Kalam dan Fikih dalam Merespon Perubahan di Era Negara-Bangsa dan Globalisasi (Pemikiran Filsafat Keilmuan Agama Islam Jasser Auda)." *Media Syari'ah: Wahana Kajian Hukum Islam dan Pranata Sosial* 14(2) (2012): 123-150.

<sup>5</sup> Amallia, Siti. "Hakekat Agama Dalam Perspektif Filsafat Perennial." *Indonesian Journal of Islamic Theology and Philosophy* 1(1) (2019): 1-18.

<sup>6</sup> Rombac, H. De actualiteit van de wijsbegeerte-Amsterdam, dalam Gerard Beekman, *Filosofie, Filosofen, Filosoferen*, (terj.) R.A. Rivai, *Filsafat para Filisot Berfilsafat*, (Jakarta: Erlangga, 1984), 76.

<sup>7</sup> Anshari, Endang Saifuddin. *Ilmu, Filsafat, & Agama. Kiblat Buku Utama*, 2022.

<sup>8</sup> Amallia, Siti. "Hakekat Agama Dalam Perspektif Filsafat Perennial...",

<sup>9</sup> Abdullah, M. Amin. "Epistemologi Keilmuan Kalam, 126.

But for philosophy this "alone" thing works in a fundamentally different way.<sup>10</sup> This shows that philosophy has deeper roots than science. In fact, some say that philosophy is the foundation of science itself.

Henrich Rombach, mention one by one a number of points of difference between science and philosophy. First of all, through philosophy we can inquire about the nature and existence of a science and knowledge, but "there is no field outside of philosophy, which presumably can ask questions that concern philosophy as a whole". This fact alone fundamentally distinguishes philosophy from every other science. For Plato, the object of philosophy is the discovery of reality or absolute truth, through dialectics.<sup>11</sup>

Perhaps the separate place that philosophy occupies, is more clearly seen from the following. Once a science realizes its own goals and the limits of its scope of work, it shows a fairly even and logical progress and development. Every science – generation after generation continues to build on its original principles and thus develops continuously. Even the crisis of the so-called basic research only causes riots. But regarding philosophy there is no "logical development". Philosophy does not recognize a calm and even development, which was a problem before. Philosophy must know something like development, and have a continuity of its own. If this is not the case, how can one talk about a history of philosophy.

One expert who argues about the function of the philosophy of science is Ismaun. According to Ismaun, the function of the philosophy of science is to provide a philosophical basis for understanding various concepts and theories of scientific disciplines as well as to equip the ability to build scientific theories.<sup>12</sup> Frans Magnis Suseno explained that the function of the philosophy of science is very broad and deep, namely as follows:<sup>13</sup> a. To help explore questions about science or human rights about the meaning of reality and the scope of responsibility in a systematic and historical manner. Systematically, philosophy offers up-to-date methods to explore the problems of science, humans, about the nature of truth in a deep and scientific way. Historically, here we learn to explore and respond and learn from the answers of leading philosophers. b. As a critique of ideology, it means the ability to openly and critically analyze religious arguments, ideology, and world views. c. As a basis for more in-depth and critical methods and insights in studying special science studies. d. It is the broadest basis for critical participation in intellectual life in general and in academia in particular. e. Provides broader insights and sharp analytical and critical skills to grapple with intellectual, spiritual, and ideological issues.

### **Exploring the Meaning of Science**

J. Arthur Thompson in his book "An Introduction to Science" writes that science is a total and consistent description of empirical facts that are formulated responsibly in the simplest terms possible. Linguistically, science comes from the Arabic: 'alima, ya'lamu,' ilman which means to know, understand and truly understand. In English it is called Science, from Latin which comes from the word Scientia or Scire. Whereas in Greek it is Episteme. In the Indonesian

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<sup>10</sup> Halimah, Mimi, et al. "Jurnal Filsafat Indonesia."

<sup>11</sup> Rombach, Henrich. "Strukturontologie. Eine Phänomenologie der Freiheit." *Tijdschrift Voor Filosofie* 35.3 (1973).

<sup>12</sup> Ismaun, Pengertian Filsafat, Objek, dan Kedudukannya dalam Berbagai Ilmu Pengetahuan."

<sup>13</sup> Magnis-Suseno, Franz. *Filsafat sebagai ilmu kritis*. (Jakarta: Penerbit PT Kanisius, 1992), 87.

dictionary, science is knowledge of a field that is systematically arranged according to certain methods that can be used to explain certain phenomena in that field.<sup>14</sup>

In the Encyclopedia Americana, science is knowledge that is positive and systematic. Paul Freedman, in *The Principles of Scientific Research* defines science as: a form of human activity by which mankind acquires a knowledge and is always more complete and accurate about nature in the past, present and future, as well as an increased ability to adapt himself and changing its environment and changing its own characteristics.<sup>15</sup> S.Ornby defines science as an arrangement or collection of knowledge obtained through research and experimentation of facts. Poincare, states that science contains rules in the sense of hidden definitions. It is undeniable that the process of acquiring knowledge is through a philosophical approach.<sup>16</sup>

Based on Slamet Ibrahim's opinion, from the time of Plato to the time of Al-Kindi, the boundary between philosophy and science practically did not exist. A philosopher must master all sciences. The development of human thinking power that develops philosophy at a practical level is defeated by the development of science which is supported by technology. The area of study of philosophy is narrower than the area of study of science. So there is an assumption that philosophy is no longer needed. Philosophy is less grounded while science is more useful and more practical. Whereas philosophy requires comprehensive, general, and universal knowledge and this cannot be obtained in science. So that philosophy can be placed in a position where human thought cannot possibly be reached by science.<sup>17</sup>

### **Tracing the Meaning of Religion**

The word religion is sometimes identified with beliefs, beliefs and something that becomes a role model. In the Islamic context, there are several terms which are the equivalent of the word religion, namely: al-Din, al-Millah and al-Syari'at.<sup>18</sup> Ahmad Daudy connects the meaning of al-Din with the word al-Huda (guidance).<sup>19</sup> This shows that religion is a set of guidelines or instructions for each adherent. Muhammad Abdullah Darraz defines religion (din) as: "belief in the existence (shape) of a substance or several supernatural beings of the highest, he has feelings and wills, he has the authority to administer and regulate affairs relating to human fate. Beliefs about the incident will motivate people to worship the substance with feelings of love or fear in the form of submission and adoration. More concisely, he said that religion is "belief (faith) about a substance (Ilahiyah) who deserves to receive obedience and worship (offerings).<sup>20</sup> Meanwhile, Daniel Djuned defines religion as: divine demands and orders revealed by God through an apostle for human beings who have reason for their benefit in this world and the hereafter. One of the functions of religion is as a savior of reason.<sup>21</sup>

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<sup>14</sup> Abbamonte, P., et al. *New science opportunities enabled by LCLS-II X-ray lasers*. No. SLAC-R-1053. SLAC National Accelerator Lab., Menlo Park, CA (United States), 2015.

<sup>15</sup> Marsiyem, *Kumpulan Materi Filsafat Ilmu*, disampaikan dalam kuliah pada Fakultas Hukum Program Magister Ilmu Hukum Unissula, Tanggal 28 Januari 2012.

<sup>16</sup> Ahmad Daudy, *Kuliah Aqidah Islam*, (Jakarta: Bulan Bintang, 1997), 12.

<sup>17</sup> Slamet Ibrahim, *Filsafat Ilmu Pengetahuan*, (Bandung: ITB, 2008), 17.

<sup>18</sup> Hanafi, Habib, et al. "Kajian Ontologis Studi Agama-Agama." 88.

<sup>19</sup> Nasikhin, Nasikhin, and Shodiq Shodiq. "Different Perspective Of Religious Education In Islamic Theology And West Theology." *Jurnal Al-Fatih* 4.2 (2021): 328-342.

<sup>20</sup> Yusuf al-Qaradhawi, *Pengantar Kajian Islam, Suatu Analisis Komprehensif tentang Pilar-Pilar Substansial, Karakteristik, Tujuan dan Sumber Acuan Islam*, terj. Setiawan Budi Utomo, Lc, (Jakarta: Al-Kautsar, 2000), 15

<sup>21</sup> Djuned, Daniel, *Antropologi al-Qur'an*. (Jakarta: Erlangga, 2011), 76.

From the definition above, it can be explained that the principal and basis of religion is the belief of a group of people in a substance (God). Belief can be interpreted by acknowledging the existence of God who has absolute greatness and power without anyone being able to limit it. From this recognition of God's existence, it creates fear, submission, obedience, so that humans express adoration (worship) in various forms according to the rules set by a religion. Another meaning of religion when referred to in English is Religion (which is taken from Latin: Religio). Some argue that it comes from the word Relegere (verb) which means "read again" or "read over and over again".<sup>22</sup> While other opinions say it comes from the word Religare which means to tie tightly.<sup>23</sup> In this meaning, the emphasis is on two, namely on the existence of a bond between humans and God, and the meaning of reading, in the sense that there are certain verses that must be read by adherents of a religion.<sup>24</sup>

The essence of religion is to liberate human beings from suffering, the oppression of the tyrant's power for a peaceful life. Islam, like Abrahamic Religions, exists for humans (adherents) to be able to stand freely before their Lord properly which is actualized by the formulation of obeying His laws, loving each other, acting fairly and protecting oneself from bad deeds and realizing a sense of piety. . The basis of religious moral affirmation is in contrast to immoral attitudes. In its implementation, religious social institutions that are born from religious ethics are actually a source of resistance to tyranny, injustice, and so on.<sup>25</sup>

From the expression above, it can be understood that religion also contains an understanding of the existence of religious elements which have an important role to harmonize human life. With religion, a community becomes compassionate to fellow human beings even though they embrace different religions. This shows that religion is not merely human interaction with God, but also requires an attitude of compassion for fellow human beings, even though they have different religions. For this reason, the meaning of religion can be said to be very broad, including as a forum for fostering mutual affection for fellow human beings. In other words, religion not only regulates the affairs of human worship of their God, but also regulates a better pattern of human life through mutual love for one another.<sup>26</sup>

Furthermore, religion is also defined as a belief (faith) in something that is not limited (absolute). This is as said by Solian that the main factor in religion is belief in the existence of unlimited power, or power that cannot be described by time or place.<sup>27</sup> This shows that one of the most important elements in understanding religion is the existence of absolute power from the substance that is considered the principal of all things, namely God. In this concept, religion is synonymous with the understanding that humans have limitations in all respects. Because of that religion is the center of everything to be returned and handed over to all matters. The level of submission of all these matters has a different level for certain religions and certain sects.<sup>28</sup>

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<sup>22</sup> Djuned, Daniel. "Syariat Bagaimana Yang Mesti Diaplikasikan." Fairus M. Nur Ibr, Syari'at di Wilayah Syariat: Pernik-Pernik Islam di Nanggroe Aceh Darussalam, Banda Aceh: Dinas Syari'at Islam (2002).

<sup>23</sup> Nasikhin, N., Ismutik, I., & Albab, U, Philosophy of Islamic Science In Al-Farabi's Perspective. *Rusydiah: Jurnal Pemikiran Islam*, 3, no.1, (2022), 20-34..

<sup>24</sup> Islam, Kementerian Urusan Agama. *Al-Qur'an dan Terjemah*, (Jakarta: Asy-Syarif, 1990), 66.

<sup>25</sup> Sumbulah, U. Agama dan keadilan gender. *Egalita*, 1, no.1, (2006), 77-98.

<sup>26</sup> Harun Nasution, *Islam Ditinjau dari Berbagai Aspeknya*, (Jakarta: Universitas Indonesia Press, 1985), 10.

<sup>27</sup> Sholihan, Pengantar Filsafat: Mengenal Filsafat Melalui Sejarah dan Bidang Kajiannya,

<sup>28</sup> Musa Asy'arie. *Dialektika Agama untuk Pembebasan Spiritual*, (Yogyakarta: LESFI, 2002), 13-14.

## **Philosophy, Science, and Religion as Interrelated Concepts**

There are three things that become a tool for humans to seek the truth, namely philosophy, science and religion. Although the purpose of these three aspects is to seek the truth, the three cannot be categorized as synonymous. In general, philosophy is considered something that is very free because it thinks without limits. Meanwhile, religion prioritizes revelation/inspiration from a substance that is considered God.<sup>29</sup> Everything that comes from God, in a religious perspective is a truth that cannot be denied. While science is a device method to seek the truth. Between philosophy and science, both do not have a central figure as religion which centralizes God. In other words, it can be said that every problem humans face, they will use three kinds of tools to reach a solution. Some religious experts use philosophy and science as tools to sharpen their understanding of religion, so that the truth about religion becomes stronger.<sup>30</sup> Meanwhile, philosophers view religion with deep thought, so that a philosopher gets the most essential truth. Meanwhile, knowledge is actually a very simple tool, because it can be used by everyone in the capacity and ability of each human being. Understanding of these three aspects is quite urgent for everyone, because these three studies are a source of scientific studies for everyday life. How are the three aspects related? This is the question that will try to answer in this paper.

### ***The Relationship between Philosophy and Science***

Although historically science and philosophy were once a unity, but in its development experienced a divergence, where the domination of science more strongly influenced human thinking, this condition prompted efforts to position both appropriately according to the boundaries of their respective territories, not to isolate them but to more clearly see the relationship between the two in the context of better understanding human intellectual treasures

Harold H. Titus admits that it is difficult to state unequivocally and concisely about the relationship between science and philosophy, because there are similarities as well as differences between science and philosophy, besides that among scientists themselves there are differences of opinion in terms of the nature and limitations of science, as well as among philosophers. There are different views in giving the meaning and task of philosophy.<sup>31</sup> The similarity (more precisely the correspondence) between science and philosophy is that both use reflective thinking in an effort to face/understand the facts of the world and life, towards these things both philosophy and science are critical, open-minded and very concerned about the truth, in addition to his attention to knowledge that is organized and systematic.

Meanwhile, the difference between philosophy and science has more to do with emphasis, where science examines a limited field, science is more analytical and descriptive in its approach, science uses observation, experimentation and classification of sensory experience data and seeks to find laws for these phenomena. , while philosophy seeks to examine experience as a whole so that it is more inclusive and includes general matters in various fields of human experience, philosophy is more synthetic and even if it is analytical then the analysis enters the dimensions of life as a whole and intact, philosophy is more interested in the questions why and how in questioning the problem of the relationship between specific facts

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<sup>29</sup> Lorens Bagus, *Kamus Filsafat*, (Jakarta: Gramedia, 1996), 13.

<sup>30</sup> Daniel Djuned, "Konflik Keagamaan dan Solusinya" dalam Syamsul Rijal et.al, *Filsafat, Agama dan Realitas Sosial*, (Banda Aceh: Fakultas Ushuluddin IAIN Ar-Raniry, 2004), 81- 82

<sup>31</sup> Harold H Titus, *Living Issues in Philosophy*, (New York, American Book, 1959), Uhar Suharsaputra, dalam *Filsafat Ilmu*, Jilid I, (Jakarta: Universitas Kuningan, 2004), 88.

and the broader problem scheme, philosophy also examines the relationship between the findings of science and the claims of religion, morals and art. By paying attention to the above expression, it appears that philosophy has wider and more comprehensive boundaries than science. ), however, philosophy and science have similarities in dealing with the object of study, namely reflective and systematic thinking, although with a different approach point of emphasis.<sup>32</sup>

Thus, Science examines things that are empirical and can be proven, philosophy tries to find answers to problems that cannot be answered by Science and the answers are speculative, while Religion is the answer to problems that philosophy cannot answer and the answers absolute/dogmatic. According to Sidi Gazalba, his field knowledge is anything that can be researched (research and/or experiment); the limit is up to which research is not or cannot be carried out. Philosophical knowledge: everything that can be thought of by the mind (ratio) of natural and relative human beings; the limit is the limit of nature but nevertheless it also tries to think of something outside nature, which is called by religion "God".<sup>33</sup> Meanwhile Oemar Amin Hoesin said that science gives us knowledge, and philosophy gives wisdom. From this it is clear that science and philosophy have their own areas of study.<sup>34</sup>

### ***Relationship of Philosophy and Religion***

Some experts have a very high ability to think about various things that include nature, humans and even God who is worshiped by humans. In this context, there are certain things that tend to have similarities between religion and philosophy. It is not surprising that in the realm of Islam, it is considered that someone who is capable of thinking beyond the ordinary human being, is considered a Prophet. Then, some others, because of the ability of a Prophet, especially in uttering wise expressions, are sometimes also said to be philosophers. For this reason, the logic that exists in Islam has its own style compared to the logic of the West which is free of religious values.<sup>35</sup>

Philosophy, as a systematic method of thinking, is a separate approach to understanding truth. In a religious context, thoughts about various matters and affairs. Therefore in philosophy it is also discussed how the existence of God, and also the issue of prophecy, the position and function of reason and revelation, the creation of humans and worship performed by humans. Disclosure of the questions above, in Islam is something that can make these thinkers become convinced of the existence of God.<sup>36</sup> And increasingly desire to make his life more meaningful. Philosophy enters the fields of Islamic knowledge and influences its boundaries. Scientific investigations include philosophical activities in the Islamic world. Thus Islamic philosophy in particular separates itself as an independent science. Although the results also found similarities with the views of the Greeks (Aristotle) in terms of the theory of the division of philosophy by Islamic philosophers.<sup>37</sup>

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<sup>32</sup> Dadang Kahmad, *Sosiologi Agama*, (Bandung: Remaja Rosdakarya, 2000), 17

<sup>33</sup> Sidi Gazalba, *Sistimatika Filsafat (Jilid 1 sampai 4)*, (Jakarta: Bulan Bintang: 1976).

<sup>34</sup> Asmuni, Ahmad. "Alquran Dan Filsafat (Alquran Inspirator Bagi Lahirnya Filsafat)." *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis* 5, no.1, (2017): 1-18.

<sup>35</sup> HA Mustofa, *Filsafat Islam*, (Bandung: Pustaka Setia, 2007), 19.

<sup>36</sup> Nurhalisa, Siti, et al. "The Urgence Of Islamic Philosophy For Education In Elementary School." *JASNA: Journal For Aswaja Studies* 2, no.2, (2022): 31-40.

<sup>37</sup> Copleston, Frederick. *Filsafat Aristoteles*. Vol. 2. BASABASI, 2020.

The Islamic scholars think about something by way of philosophy. There are those who are bolder and freer than those whose thoughts are commonly known as Islamic philosophers. Where it is necessary to know that the discussion of the science of Kalam and Sufism contains many thoughts and theories that are no less thorough than those of the Islamic philosophers. The main similarity between science, philosophy and religion is that they seek the truth. Science through its scientific method seeks to find the truth. The scientific method is used by conducting investigations or research to prove or seek the truth. Philosophy in its own way seeks to understand the nature of things, both about nature, about humans and about God. Religion with its own characteristics provides answers to all basic questions regarding nature, humans and God. There are similarities between science, philosophy, and religion (the author's cursive) namely the goal is to find peace and then for humans.<sup>38</sup>

### **Conclusion**

From the discussion above, it can be concluded that philosophy and science and religion have a very close relationship. This is based on the third goal, which is to seek the truth. However, the three aspects referred to are horizontally interconnected, but vertically, according to the author, only religion has them. Religion apart from having a horizontal relationship with philosophy and science, also has a vertical relationship with God as the god of man himself. Likewise, there is also a fundamental difference between science, philosophy and religion where science and philosophy originate from reason or human ratios, while religion originates from God's revelation. Science seeks truth by way of investigation (research), experience (empirical), and experiment (experiment). Philosophy finds truth or wisdom by using reason or reason which is carried out in depth, comprehensively, and universally. The truth obtained or discovered by philosophy is purely the result of human thought (logic), by means of deep contemplation (thinking) about the nature of things (metaphysics). Religion teaches the truth or provides answers to various basic problems through revelation or holy books in the form of the word of God. The truth that is obtained through science, by means of this investigation is a positive truth, that is, a truth or theory that has a stronger argument or reason. Philosophical truths are speculative truths, in the form of conjectures that cannot be proven empirically, research and experimentation. Both the truth of science and the truth of philosophy, both are relative, while the truth of religion is absolute, because religious teachings are the most true revelation, the most absolute.

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<sup>38</sup> Mahfud, Mahfud, and Patsun Patsun. "Mengenal Filsafat Antara Metode Praktik Dan Pemikiran Socrates, Plato Dan Aristoteles." *CENDEKIA: Jurnal Studi Keislaman* 5, no.1, (2019), 88-109.



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